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SOME MOTHER'S SON.

BY MRS. E. E. HORNIBROOK.

"Say, father, I do not quite understand
How God sends a man with a sword in his hand,
With hate in his heart and a wish to kill,
And his only command another's will;
I think I'd be sure that I heard God say,
'Now this is my work and this is my way,'
Before I ever loaded a gun
To shoot down, like a dog, some mother's son.

"Yes, some mother's son and some father's joy,
Some one who played, like me, as a boy,
Some one who swung in a hammock, and slept,
Some one well loved, and who, lost, was wept;
I cannot but think of a sister dear,
Who saw him go to the war, with a tear:
Dear father, be sure, whatever you do,
That God alone makes a soldier of you."

The father bent down to his child's fair head,
And kissed it as loving words he said,
But deep in his heart there swelled a moan
Of regret for the mother's son that was gone;
And he seemed to hear the living wail,
Through a storm of shell and leaden hail:
Oh, what to him now, as a breath of fame,
The glory it shed o'er the victor's name!

He is back once more on the field of death,
And past him is sweeping the fiery breath;
Cursing and crying, with prayer, prevail,
And he sees one face in the moonlight pale;
"Oh God!" he groans, "'twas some mother's son—
A noble lad — and I fired the gun
That shot him down — so young and brave!
For a mother to weep above his grave.

"The sun may arise and the sun grow red,
But never again shall blood be shed
By this hand of mine. Now go play, my boy,
Life is a blessing and youth a joy;
I have come with wounds from the jaws of death,
And for good and aye is my sword in sheath:
God spare me till better work is done,
You shall never be slayer of mother's son."

WORCESTER, MASS.

THE VIEWS OF CARDINAL VAUGHAN AND OF
JOHN WICKLIFFE ON THE FOUNDATION OF
PEACE.

BY JOSIAH W. LEEDS.

On the part of the religious bodies generally, there would appear to be evidence of a great lack of faith in the non-carnal overcoming of the power of God: their conferences, synods and similar formal gatherings may give assent to resolutions affirmative of the excellency of the amicable determination of differences, yet these lack spontaneity, and do not sufficiently insist upon the Divine obligation to seek peace, to observe great forbearance and not to resent injuries. These seemingly weak, yet wholesome and strengthening things, which are enjoined upon the individual, cannot be safely set at nought by the nation. Firmly upholding that which is just, right and true, it is no mark of a craven spirit thence to suffer wrong rather than to fight for it in deadly combat, else was Christ our perfect Exemplar singularly weak in permitting Himself to be apprehended and cruci-

fied, when He could have instantly called legions of angels to His rescue and avenging. But it may be said that it was even thus foreordained that He should suffer and should die for our sakes. Have we then no part with Him in His sufferings and in His dying for others? "*I say unto you*," were His words, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

In the light, therefore, of this so clearly enunciated obligation, spoken by Him whose name is "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," I feel obliged to enter my dissent from the sentiment expressed by Herbert, Cardinal Vaughan, who, in transmitting his regrets at his non-ability to attend the late annual Peace meeting in London, said, "For my part, I do not believe that this [peace among the nations] can be brought about by any other means than by a common and general agreement. If others arm, we must arm. *Si vis pacem, para bellum*. But if others disarm, we must disarm."

Hardly with safety, I think, can we place this maxim of the Latins, that "If we wish for peace, we must prepare for war," upon a level with a Divinely authoritative injunction from the sermon on the mount. The views of John Wickliffe hereabout, I believe to have been sounder: "Christ taught not his apostles to fight with a sword of iron, but with the sword of God's word, which standeth in meekness of heart, and in the prudence of man's tongue. And as Christ was the meekest of men, so He was most drawn from the world, and would not judge or divide a heritage among men, and yet He could have done that best." Declaring his full unity with Christ's command that we resent not injuries, even though in so forbearing it involve the loss of one's worldly goods ("peradventure some men would lose their worldly riches"), Wickliffe continuing, "And what harm were thereof?" then feelingly ejaculates, "Well, indeed, I know that men will scorn this doctrine." Surely, he who was styled "the morning star of the Reformation" was in this matter a true prophet.

It will be appropriate here to revive the interesting and valuable summing-up of Wickliffe's peace principles, by his biographer, Dr. Vaughan: "It thus appears that it was not merely the act of invasion, but the slaughter of men under any circumstances, which the reformer considered as opposed to the spirit and the letter of Christianity. It is also evident that he was aware of the opposition and contempt which the advocate of such opinions must encounter, so long as the state of the world should continue to be at all such as it had hitherto been. But the New Testament was before him, and that volume was understood as requiring that each professor of the gospel should adhere to such modes of resistance only as